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"The fundamental purpose of this Congress . . . is to inform and quicken the social conscience of the South and to have it express itself in aggressive social action."

The Congress has "sought to energize the South in working out the problems of the South in the light of world experience. Therefore this Congress does not compete in any sense with the National Conference of Social Workers." That organization discusses the technical experience of the social workers of North America; this Congress, "as is said elsewhere, seeks 'to organize society as a school for the development of all her citizens rather than simply to be a master to dispose of the dependent, defective, and delinquent population with the least expense to the state.'" There is apparently more interest in having the best people do right than in having the unfortunate ones efficiently cared for. To repeat a quotation, the Congress would "never sacrifice the soul of work for its technique."

From its beginning, in 1912, the Congress "has recognized that social salvation and the means of attaining it are essentially moral and religious." Indeed, throughout the book so much attention is given to the social duties and opportunities of the church that its title might be "Social Evangelism."

In this book there is the speaker's choice of startling statistics rather than the expert's scientific interpretation of them. For the sociologist the chief value of the book is in revealing the drift of public opinion in the South. For the clergyman or the public speaker in the South the book is a storehouse of striking facts.

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Orthogenetic Evolution in Pigeons. Posthumous Works of CHARLES OTIS WHITMAN, Vol. III: *The Behavior of Pigeons.* Edited by HARVEY A. CARR, PH.D. Washington: Carnegie Institution, 1919.

This study is of interest primarily to the behaviorists in psychology, but it is also of great value to the sociologist who is escaping from the dominance of metaphysics and what Adolph Wagner called "random observation" into the more exact and dependable field of scientific generalization. In few fields does the sociologist need the help of the experimental biologist more than in that of the instincts. To the data of this subject this study makes some valuable contributions. The

family life of the pigeons, and of birds in general, has long been cited as substantive evidence in favor of the existence of certain putative family instincts in man. Professor Whitman's study overturns some of the traditional beliefs about pigeon behavior in this connection and explains their instincts in such mechanistic terms that the instinctive theory of human conduct is weakened rather than strengthened by inference from these data. While the activities of pigeons are so much simpler than those of man as not to justify any considerable comparison, the comparisons one does feel justified in making can hardly be interpreted as supporting the extreme instinctivist theories of human conduct now dominant in certain quarters. The book is full of food for sociological thought.

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Racial Factors in Democracy. By PHILIP AINSWORTH MEANS.

Boston: Marshall Jones Co., 1918. Pp. x+278. \$2.50.

After tracing the evolution of the human race from lower Paleolithic times through a series of constantly linked cultures, the author concludes that invention and borrowing are the two fundamental laws of cultural growth. He pleads for more intelligent race-appreciation, for the application of democratic principles to cultural relationships, and develops the thesis that a better social order than the present one could be organized by applying the principle of cultural selection. Race contempt shown in proselyting, the thoughtless superimposition of political systems of the white race upon others, and race suspicion are condemned. The colonial policies of England and France have been less vulnerable in these respects than those of Germany and Spain.

Today the world is faced with two kinds of democracy: the leveling and destructive type represented by Bolshevism, and the kind in which the classes are based on individual merit. Majority rule is the best rule and the tendency is in this direction. But during the transition from rule by autocratic minorities we must look to guidance from an intelligent and decent minority.

The book is an odd mixture of liberality and conservatism, of successful effort to logically state modern anthropological doctrine, and of inconsistency in application. As a popular summary of a vast subject its main emphasis is sane and wholesome.

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